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neglected faculties" (p. 237). Moreover, "leisure is a prime essential of democratic government. There can be no really operative system of popular self-government so long as the bulk of the people do not possess the spare time and energy to equip themselves for effective participation in politics and to take a regular part in deliberative and administrative work" (pp. 248-9).

Most of the remainder of the book, from Chapter XVI onwards, is rather thin and disappointing. There is a discussion of the basis of property, in which Mr. Hobson, like most other economists, quite misses the paramount importance of the institution of inheritance. "Setting property upon an intelligible moral and social basis" (p. 297), is an admirable phrase, but as expounded by Mr. Hobson an extremely vague process. A necessary preliminary is to face the fact that unequal inheritance of property is the chief cause of unequal incomes from property, and to consider what new restrictions, if any, should be placed on freedom of bequest, and what further taxes on inherited wealth.

Chapter XX, on "the Social Will as an Economic Force," is not merely nebulous, but positively mischievous. There is enough sloppy, muddle-headed thinking on economic and political questions already, without Mr. Hobson's invitation to "conceive society as a being capable of thought and feeling"! (p. 305).

Yet, on the whole, Mr. Hobson's book is comprehensive and stimulating, and deserves to be widely read. But some of his arguments are very vulnerable.

HUGH DALTON.

London, England.

THE FOUNDATIONS OF CHARACTER. By Alexander F. Shand, M.A. London: Macmillan & Co., 1914. Pp. xxxi, 532.

Mr. Shand is a well-known psychologist who has made it his business in this book to formulate certain laws of the working of primary emotions. As he points out, psychological interest in this matter is as rare in the older school of English writers, with the exception of Shakespere, as it is common in the older school of French writers. He formulated a number of laws with much care and precision in a way that must seem obvious to those who have studied character empirically. An English lawyer of the old school who picked up his legal knowledge by rule of thumb might as well understand the scope and object

of a legal text-book as the student of character may misunderstand the scope and object of this book, but Mr. Shand soundly contends that the young might learn much by acquiring a general knowledge of his *formulae* as an introduction to practical life. Proverbs of course come as near as anything we have at present to formulæ of this kind and are likely to impress all the more as they are concrete and colored instead of being abstract and neutral. Take, for instance, Mr. Shand's *formula* about sorrow. "Sorrow tends to be diminished by the close precedency and by the remembrance of other sorrow in our experience, and again by the perception of signs of sorrow round us and in some, though in a less degree, by the knowledge of such suffering." The mature reader's first impulse is to say he has learned nothing that he did not know before, and he might feel the same about Aristotle's famous description of the characteristics of youth, middle life, and old age in the Rhetoric. Yet the mere analysis of a *formula* that *seems* obvious leads to the acquisition of fresh knowledge. For example, the analysis of sorrow by Mr. Shand necessarily provokes further reflection on his own observations. Adam Smith very wisely remarks that the best cure for sorrow is to frequent the society of those who know nothing of our troubles. To follow such advice and generally to try and shake off sorrow may lead to surprising reactions such as may be observed in their most naked form at any Irish wake. Mr. Shand does not mention this but he provokes the reflection. The occasional codifying statutes in English law such as the Partnership Act, 1890, may not convey much that is new, *e. g.*, to practising lawyers in 1890 but they clarify the principles, *e. g.*, those of the law of partnership that have been applied since 1890.

For this reason, Mr. Shand's book should be in the hands of all teachers and especially of the young themselves. It has been welcomed in medical circles just as Darwin's "Expression of the Emotions" was. The literary references are exceedingly interesting, and the examples chosen from real life show shrewd and astute observation.

Mr. Shand writes very well but perhaps not quite concisely enough: one misses the pointed style of Adam Smith, such as we get in his remark:—"And if we consider all the different passions of human nature, we shall find that they are regarded as decent or indecent just in proportion as mankind are more or less disposed to sympathize with them." His book nevertheless is in

the best tradition of the eighteenth century and for that very reason it may not appeal as strongly and widely as it should. It is new, its methods satisfy no biological or physiological curiosity, it is uncompromisingly abstract. It would be read with more curiosity in France than in England. But its sterling merits will at least attract the attention of the intellectually curious and perhaps in time lead to the British public interesting itself in problems of character and exercising its imagination in that direction. Anyone who considers such activity unnecessary had better read the next newspaper report of an ethical address or the remarks of a British judge to a criminal before passing sentence.

E. S. P. HAYNES.

London, England.

CHRISTIANITY AND ECONOMIC SCIENCE. By W. Cunningham, London: John Murray, 1914. Pp. viii, 111.

This is a course of very pernicious and reactionary lectures by a prominent ecclesiastic of the Church of England. Nominally, the lectures deal with "the influence of religious conceptions upon the historical development of economic doctrines and theories," but the arrangement is unsystematic and the style heavy and rambling.

If Dr. Cunningham is wholly to be believed, the Middle Ages were England's Golden Age. "The belief that God is the one supreme owner underlies the mediæval treatment of all questions" of property (p. 9). Work was commonly regarded both as a privilege and a duty (pp. 26-7), and the monastic system is "a standing witness to the effectiveness of spiritual influences in the affairs of secular life" (p. 36). The history of the monasteries, or at any rate, his own expurgated history of them, encourages Dr. Cunningham "to cherish hopes of the regeneration of society that may be accomplished, if spiritual influences are systematically and wisely brought to bear on the complicated problems of our own day" (p. 37).

On the other hand, "No wholesome human sentiments attach themselves to the advance of modern civilization. . . . Despite its discomforts and limitations, life in the Middle Ages was so far satisfying that few would have thought it either possible or desirable to get away from it altogether; but there are very few in our day who profess to find the conditions of modern life satis-